# Friends Bulletin

PACIFIC, NORTH PACIFIC, AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

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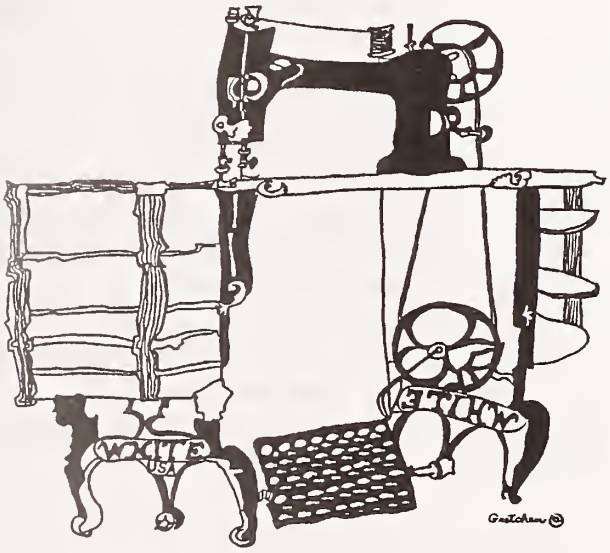


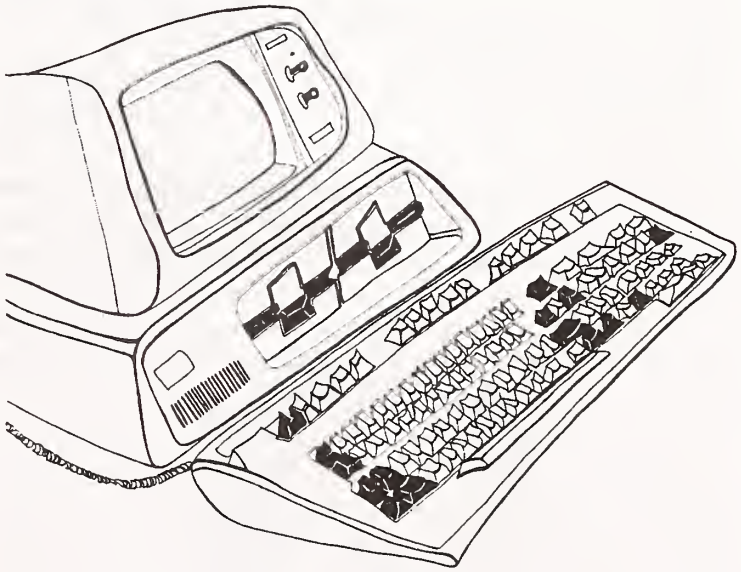

# Quaker Witness in a Technological Society

# EDITORIAL

## Technology and Simplicity

We held a garage sale at Corvallis Meeting last weekend. One Friend had donated a portable manual typewriter and I wanted to see if it worked. I inserted a piece of paper, typed until the end of the line, and then searched for the button to push to make it go to the next line.

I couldn't find it. It had been so long since I'd used a regular typewriter that I didn't remember how to use one. I realized then that I have been using a computer for over ten years. The computer, as a type of modern technology, has become the way that I work. To use Ursula Franklin's term, it's "the way things are done around here."

I was never a very good typist. The computer has made it easier for me to do the kind of work that I have always wanted to do.

In a sense, the computer has made my life simpler. I can type on the computer, correct, print, and then I have a professional-looking manuscript with no more messy erasing or carbon paper. But the computer has also made my life more complicated. There are a multitude of software programs that can be used and must be learned. There are terms like kilobytes and rams that I don't understand. The computer takes up space; almost a whole room in our house is devoted to it.

In an article, "Discerning Simplicity," in *The Friend* (October 23, 1992) Diana Roantree says that the two underlying strands of simplicity are frugality and austerity. Simplicity as frugality essentially means living more simply so that others may simply live. Simplicity as austerity relates to pruning, with a periodic and sometimes painful reassessment of one's way of life.

Computers and other tools of modern technology may be neither frugal nor austere, but they're certainly the way things are done around our house. I used to have trouble with the idea of simplicity because many people who practiced simplicity seemed to forgo modern technology. This type of simplicity seemed to mean living the way the pioneers did. While I admire that way of life, it isn't the right one for me or for my family. Some may question whether my husband Wayne's electronic gadgets are tools or toys, but they're important to him. And in many cases they are important tools as he tries to cope as a handicapped person. He wouldn't get around very well in a non-electronic world.

Part of the pruning that Diana Roantree refers to must include being certain that the technology suits the purpose. For example, while I can't get along without my microwave, I don't use a food processor. I had one, but I found that the labor involved in washing and storing the many pieces wasn't worth the effort. I do fine with a good knife and grater for my small family.

Diana Roundtree concludes her article, "Simplicity is about order and pattern and tuning, as distinct from turmoil and chaos and discord." The tools of technology, used properly, can help us to achieve that order. ■

Nancy Yarnall

## Christmas and Trash[1]

About one-third of all merchandise is sold during the Christmas season. This year consider the stewardship of the world's resources and cut down on wasteful consumption by choosing items which are not covered in multiple layers of packaging.

If you can't find something meaningful to wrap, give tickets to a play or a concert or an invitation to lunch. Give a package of reusable cloth or a permanent coffee filter; disposable paper coffee filters are bleached and contain dioxins that end up in the coffee as well as in the water where the paper was produced.

Use fabric scraps to wrap presents; save and reuse them next year or make bags for presents from colorful leftovers. If the fabric is not an obvious Christmas theme, use the bags for gifts all year. Or buy kitchen towels to wrap presents; paper towels are only used once and are also made of bleached paper. Give a set of containers appropriate for the lunch bag to eliminate the use of throwaway packaging for sandwiches. Give a cloth lunch bag! Or cloth grocery bags.

For starting the Yule Log (or any wood fire) use two to three used wax cups, such as we use for juice AroM (At rise of Meeting) or use wax paper (often found in cereal boxes) — it lights easily and burns long enough to start even crummy kindling. ■

[1] Orange Grove *RECORD*, December 1991, p. 6.

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**RENEW NOW FOR 93.**


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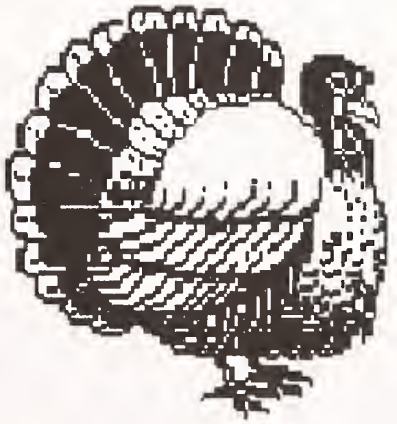
*Cover drawings by Gretchen McGarigle, Claremont Meeting.*



**Happy Thanksgiving!**

# Quaker Witness in a Technological Society[1] by Ursula Franklin, Toronto

## Introduction

The theme of this year's Intermountain Yearly Meeting, "Be present where you are," is a message that was frequently offered by Fred Haslam, a much respected Friend in Toronto Monthly Meeting. He wanted to remind us that Friends do not need special or heroic occasions to witness to their faith. Wherever life places us, there will be needs and openings for our witness. What is required of each of us is to be noticeably present. I would like to explore with you what it means to be an active Friend, living and witnessing in a technological society.

At the outset, we are faced with a curious paradox: There are good grounds to say that Friends witness is timeless. The testimony against all war and violence, the belief in that of God in every person, the need to practice simplicity and plain speech are not changed by the passing of time. Yet, there are also good reasons to hold that everything has changed. Our lives are totally different from the lives of early Friends. The context within which we need to be present poses questions that are genuinely new. How can we respond?

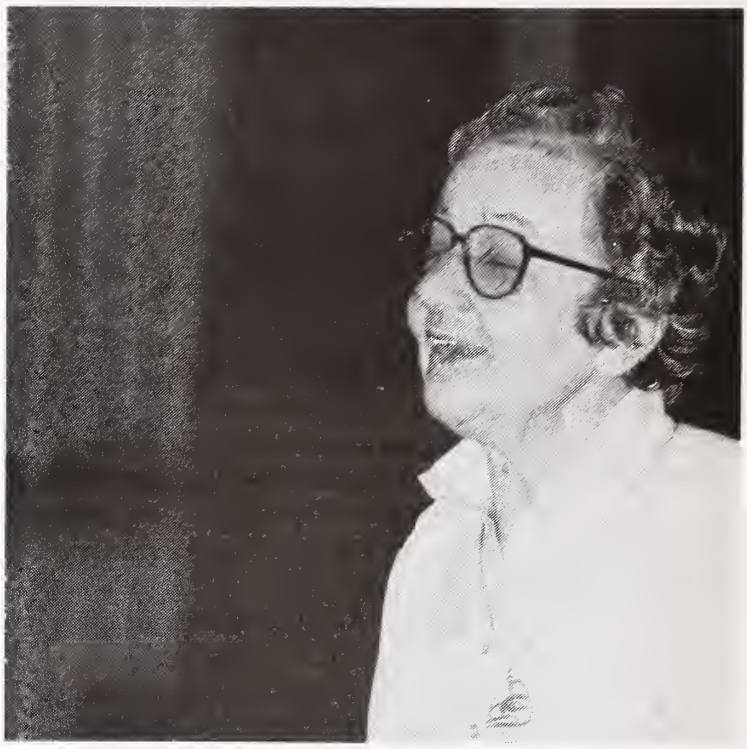
*"If you were accused of being a Quaker, would there be enough evidence to convict you?"*

Two posters that I often remember may illustrate the core of my inquiry. One, a poster in front of a church in our neighborhood asks: "If you were accused of being a Christian, would there be enough evidence to convict you?" (easily adapted to: if you were accused of being a Quaker. . .) The second poster, on the street side of the Friends Meeting House in Cambridge, England, read: "Do you drive with loving care?" This, then, is our challenge: to provide *evidence* of our being Friends in a world in which one drives — and in which things are driven, usually not with loving care.

## The Changing Focus of Friends Witness

Within this framework I would now like to look at some specific examples of the applications of our testimonies in today's context. I want to interlace these thoughts with some reflections on technology itself, because it is due to the changes in technologies that contexts have changed so much.

Let me begin with Friends' firm belief that there is that of God in every person and that we must answer to it. In their petitions to the high and mighty, in their work in prisons or their activities in war and conflict situations, Friends have always refused to put permanent labels like *enemy* or *evil* on people. However difficult in practice, we are in unity when we believe that no person is intrinsically evil and beyond the grace of God.



*Ursula Franklin*
*Photo by Tony Umile.*

In modern societies, however, not only people but corporations, institutions, and organizations are *persons* under the law. In fact, in the United States, corporations became persons under the law with all the intended rights and privileges before *women* did.

Personally, I find it difficult to believe in that of God in the World Bank, the International Monetary Fund, and the CIA. I really believe that there are evil institutions in this world. The conviction might not matter a great deal, if it were not for the question of potentially good people serving evil institutions.

Friends have indeed worked with those within evil institutions with a certain measure of success — some of those within became open to the Light. Some practices — notably in prisons and with respect to conscientious objection — have changed, but the evil institutions have remained. One may wish to reflect on what extent prison reform had in helping the cause of prison abolition. The recognition of the right to conscientious objection has certainly not aided attempts to outlaw war.

At one time there could have been the hope that "one day there would be a war and nobody would come." Not so today! War can, and is, fought by machines and machine-keepers. The question of whether or not "somebody" comes has become irrelevant. It is for this reason that the peace tax movement is very important for Friends, since it relocates part of Friends testimony against all wars and violence into the context of modern war preparation. This change in the focus of our witness is a direct consequence of the technology of war-making.

## Technology As an Agent of Social Restructuring

Let us then reflect a bit on the nature and meaning of technology as it affects our "being present where we are." Many of my thoughts on technology have been inspired and stimulated by the work of Kenneth Boulding, and I would like to acknowledge my indebtedness to both Kenneth and Elise Boulding.

Technology is best defined as *practice*, following Kenneth Boulding's interpretation, who pointed out that there is a technology of praying as there is a technology of plowing.

***Technology as socially acceptable practice is therefore essentially "the way things are done around here."***

Technology as socially acceptable practice is therefore essentially "the way things are done around here." This definition eliminates the notion that technology is intrinsically linked to machines and devices — though modern ways of doing things often involve machines and devices, their presence does not create technology.

Any discourse on particular technologies, on the need for their introduction, and the values incorporated in them can benefit from defining technologies as ways of doing things and therefore is open to discussion, change, or amendment.

However, contemporary technologies have now resulted in an interlocking network of machines, devices, and practices that constitute a web — or a system — in which all threads or components are affected when one of them is pulled or changed.

We may want to note in passing a few other aspects of "technology equals practice" that are sometimes not adequately recognized. For instance, social structuring through technology is one root of bias and labeling. "The way things are done around here" provides an easy and seemingly self-evident definition of the insider (who does things the way *we* do things) and the outsider (who does not).

The social structuring by technology has been also used to justify confining women to "women's work" and to camouflage the social and moral values embedded in *our* way of doing things. It is well to remember that Friends from the very beginning of their public witness insisted that in the presence of the Light other ways of practical conduct will be found, not only by Quakers, but by everyone.

The intimate linking of technologies and values has been beautifully described by Lewis Mumford, the great historian of technology. He wrote in 1944: "Between the 13th and the 19th Centuries, one may sum up the changes in moral climate by saying that the seven deadly sins became the seven cardinal virtues. Avarice ceased to be a sin. The minute attention to the care of worldly goods, the hoarding of pennies, the unwillingness to spend one's surplus on others — all were habits useful for capital saving. Greed, gluttony, avarice, envy, and luxury were constant incentives to industry."

## Implications: The Need For New Modes of Response

In terms of our being present where we are in this technological world, let me address just two areas of acute interest to Friends: modern war/war preparations and modern communications.

In terms of warfare, modern technology has created a situation where there are no longer civilians, non-combatants, or innocent bystanders. In fact, in actual war situations, military personnel are often safer and better cared for than the so-called civilians. Friends witness can address these changed constellations, if they wish to be present where they are.

One example came from a Canadian event. A bunker in Debuc, Nova Scotia, is intended to house — if necessary for a prolonged period of time — senior military and civilian officials to carry on the functions of government in case of nuclear war or intensive air attacks. A few years ago a broadly based exercise was held to test the functioning of the bunker in terms of its mission.

Halifax peace people utilized the occasion to make it clear just what modern warfare involved. A few days before the exercise they distributed permission forms to those scheduled to go into the bunker. The forms were to be signed by the designated persons' wives and children and were to give the bearers permission to be safe and protected from attack, while their dependents would likely perish.

Not unexpectedly, the widely circulated permission forms created a lot of stir and also a lot of thoughtfulness. Some of the designated bunker occupants refused to go. Others squirmed.

***... it is women and children last, if indeed their needs enter into the picture at all.***

Halifax is an old navy town. When I spoke there a few days after the exercise, I tried to explain how modern war technology had turned the Navy's cherished motto, "Women and Children First," into its opposite. In modern war or war preparation, it is women and children last, if indeed their needs enter into the picture at all.

I have a very special wish that the Society of Friends would have a testimony against the use of acronyms. I find acronyms the very device that plain speech tried to avoid. Acronyms are time-saving devices that discriminate between the ins and the outs: those who know and those who don't matter, because they don't know. One should in every case introduce and define acronyms if one cannot avoid using them. I think it's a serious thing and also a good way of getting into conversation with people about Friends testimonies. Ursula Franklin

It is clear that the new technologies of war also require an economy that puts women and children last, even in no-war or pre-war times. I do not like to speak of the last four decades as times of peace, since the physical and political preparations for war have never stopped.

Today Friends peace witness must include the witness against techno-structures that conscribe and allocate taxes for war and for women-and-children-last government activities. There are many opportunities for such witness.

I would be amiss if I did not acknowledge at this point the important role that the American Friends Service Committee (AFSC) has played during the past 75 years in terms of focusing Friends witness within a contemporary political context. Many Canadian Friends share my respect for the members of the AFSC staff and Board with whom we have worked throughout the years.

In my own case, as clerk of Canadian Friends Service Committee's peace committee during the Vietnam war, I know how much knowledgeable, practical, and moral support we received from the Peace Education secretaries of the AFSC. It would be hard to imagine how we could have accomplished the difficult task of sending medical aid to Hanoi without this support.

I do count particularly on the ongoing international work of the AFSC to expand and illuminate the new contexts in which Friends may witness to their faith.

**I want to go into something that seems to be very neutral — the introduction of the sewing machine.**

**In the late 1900's, domestic sewing machines became available, and the manufacturer, like all manufacturers of new devices, wrote glowing descriptions of all the good that would come from this new invention, especially all the good things that would come to the poor .**

**An editorial in a trade magazine said: "In all the venerable institutions these machines are now in operation, they do or may do a hundred times more towards clothing the indigent and feeble than the united fingers of all the charitable and willing ladies collectively through the civilized world could possibly do."**

**That's the image of the technology that gave us the sweatshops — the very form of oppression of women, particularly immigrant women. The sewing machine opened the possibility of sweat shops.**

**We need to be really mindful when we hear all the glorious stuff that a new technology, a new way of doing things, will do, because many technologies with good potential have indeed been greatly misused. Remember the history of the sewing machine.**

**Ursula Franklin**

Finally, let me give you my second example of a type of activity that has been restructured technologically. Communication, as it is called in today's jargon, (talking, listening, and responding to people) has always been important to Friends.

Early Friends spoke and argued, listened and proclaimed. George Fox used the phrase, "This I know experimentally," as he recalled his direct experience of God's grace and presence. The power of Friends testimonies and of their rejection of formal rituals rested in large measure on the validation of the direct and personal experience of the power of the Spirit, without the mediation of Saints or clergy.

### *"This I know experimentally," ... "This I saw on TV?"*

How often have you recently taken part in discussions that began with the equivalent of, "This I know experimentally," compared to, "This I saw on TV?" Modern technologies which should be called non-communication technologies rather than communication technologies have all too often replaced the face-to- face discourse about experienced realities with discussions of one-way messages and artificially constructed images.

We need to remind ourselves of the loss of reciprocity that modern technology has brought to the interchange of words and meaning between people.

When George Fox and his followers argued in the steeple houses, they argued with particular people about specific issues in the hope of changing minds and practices. The discussants argued back; there was reciprocity in the discourse.

Today all radio and television-based technologies involve the sending and receiving of messages without permitting a direct interaction between sender and receiver. We have at home a cartoon that we treasure. It shows a little man on crutches, his foot in a heavy bandage, next to a TV set with a broken screen. A second man, looking at the damaged set, says to the first guy: "Next time Trudeau speaks on TV, just turn it off." Doesn't this say it all? There is no way to talk back to a television image, no way to respond directly to the message.

### *...how do we answer to that of God in every man when "he" is only an image on a screen?*

This absence of reciprocity that modern technologies have brought into communcations between people is particularly damaging to Friends' approaches. For instance, in conflict prevention or mediation, how do we answer to that of God in every man when "he" is only an image on a screen? Friends tradition of making direct human contacts deserves much strengthening in view of the impact of modern technologies — as does Friends ongoing critique of the non-communications technologies themselves.

What I have tried to put before you is the thought that while Friends beliefs and testimonies are timeless, the context

*continued on next page*

# Religious Education

## Quaker Rituals
## by Helen Stritmatter, Eastside

How do your children know that they are growing up in a Quaker home?

A list of Quaker customs might include:

1. Holding hands around the table for a few minutes of quiet thanks for food and for each other.
2. Attending Meeting for Worship regularly.
3. Seeking solutions to conflict within the family through listening to each other in the presence of the Spirit.
4. Keeping a Bible on the table and having family Bible reading at least on religious holidays.

Many of us believe that as our children grow into adulthood they need to be free to choose to be members of the Religious Society of Friends or to take another path. But how can they choose if they have little experience of what Quakerism means?

We know all too well the many responsibilities and distractions that make quality time for the family together a scarce commodity. Could your list be shortened?

Our faith is based on the experience of the Spirit within, and in our homes there may not be many ways in which we give tangible expression to our beliefs. But children are seeing, hearing, and touching people — outward expression is important for them.

One parent told me that if their family forget to have a silent grace before dinner, Spencer, age 2 $^1/_2$, reminds them. ■

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*continued from previous page*

in which we must witness to them is not. To be present and witness as Quakers in a technological society involves us in two interrelated tasks.

The first task is to strive for genuine understanding of the restructuring of modern societies through technology , so that we may be able to explain and to intervene, and the second is to seek clarity on how to witness so that one day technology is driven with loving care. ■

*Ursula M. Franklin is professor emeritus at the University of Toronto. She has a particular interest in the social impact of technology, both in the past and the present. She is the author of THE REAL WORLD OF TECHNOLOGY and an active Friend of long involvement with peace and women's issues.*

[1] Friend in Residence Address given by Ursula Franklin at Intermountain Yearly Meeting Annual Session, June 1992.

# Announcements

### RUSSIAN VISITOR

Female college student of Friendly persuasion will be in Southern California from December 20, 1992, through January 4, 1993. Anyone interested in hosting Svetlana for a day (or more) please contact Julie Ralls, 620 Begonia Ave, Corona del Mar, CA 92625. 714-673-3134. ■

### CORRECTION! BRINTON VISITOR

Joan Johnson has not been selected as the next Brinton Visitor. She is the clerk of the Brinton Visitor Committee. It is hoped that the current Brinton Visitor, Clare Sinclair, will be able to resume visits to Meetings. ■

### THE FRIENDLY WOMAN

A coalition of Quaker women in Colorado has been selected to publish *The Friendly Woman*, a quarterly magazine by and for women in the Religious Society of Friends. The theme for their first issue, Spring 1993, will be, "Coming Out, Discovering and Living Who We Are." Their address is *Friendly Woman*, PO Box 100838, Denver, CO 80250-0838.

The magazine is presently being edited and produced by the women of Eugene Monthly Meeting in Oregon. Its current address is *Friendly Woman*, c/o Eugene Friendly Women, 84889 Harry Taylor Rd., Eugene, OR 97405. ■

### STRAWBERRY CREEK MEETING: NEW TIME

Our Meeting for Worship has been at 10 a.m. on Sundays for many years. We rent space from the Berkeley Friends Church at 1600 Sacramento Street, Berkeley, California. We recently switched to 9:30 a.m. in order to use the building better. The new edition of the FWCC Friends Directory still lists us at 10:00 a.m., but the correct time is 9:30 a.m. For further information, call Strawberry Creek's announcement line at (510) 524-9186. ■

### STUDY TOUR TO EL SALVADOR

Right Sharing of World Resources will offer a study tour to El Salvador, May 22-29, 1993, in cooperation with the Earlham School of Religion, Richmond, Indiana. The itinerary will include projects supported by Right Sharing, and a wealth of grassroots development and ecumenical experiences.

Tour leaders will be Henry Freeman, Vice President for Institutional Advancement at Earlham College and Johan Maurer, Friends World Committee's program secretary for Right Sharing (recently appointed General Secretary of Friends United Meeting as of March 1993).

The number of tour participants will be limited to fourteen. Cost of the tour is expected to be about $1000 US per person, including air fares. Further information is available from FWCC, 1506 Race St, Philadelphia, PA 19102, USA. (215) 241-7250. ■

## Finding That of God in Ungodly Yugoslavia
## by Joel Gazis-Sax, Palo Alto

Three months in Croatia and Serbia have taught me that sometimes to find hope, you must seek it in despair. I have seen ruined cities like Osijek and Vukovar. I have looked into the shocked eyes of refugees who have lost their homes, their families, and their friends. I have heard machine gun fire and mysterious explosions in the night. Some of my Friends believe that this war will never end, and, as summer passes, I wonder if they are right.

One night I sit in a cafe in bullet-scarred Osijek, talking to two University of Osijek medical students. I have had a tough day. Coming out of the telephone office with another student, I was stopped and searched by a Croatian soldier who was especially interested in the contents of my camera bag.

Photo by Joel Gazis-Sax.

*Vukovar's castle, once a national treasure, is but a shell.*

"What have you been photographing?" He wanted to know. "Did you take any pictures of important people?"

I was late for an appointment with Caritas, the Catholic Relief Services, so I pulled the film out of my camera and gave it to him. He studied it in the sunlight.

The cool evening calms me. We sit sipping mineral water and eating ice cream. My friend, Irish volunteer Brendan Keaveney, listens to a professor tell him why the Serbs will never change. I talk to the medical students and learn some surprising things.

"I miss them," says one of the women. She tells me about two or three friends of hers, young Serbs, who have gone over to the other side. "I feel angry," she tells me. "But I cannot hate them. They are my friends."

Her friend does not agree. Her brother is somewhere on the front, and, if there is anyone she misses, it is him. The Serbs who left "killed my people. They destroyed Vukovar." Both women have lost Croatian friends, as well. A sizable portion of the community of love which sustained them in Osijek has disappeared. They are returning to Zagreb to continue their studies.

Most Croats are desperate to escape the war. A popular myth of Americans and Western Europeans holds that, "Those people have been fighting for centuries." What I have found, however, is that if you go back just a few years, you arrive at a mystery. Zvonomir, a young Dalmatian man who works at the Zagreb Center for Peace, Nonviolence, and Human Rights tells me after reading about the medical students, "I don't know what happened. Not so long ago, Serbs and Croats in my home town lived together. They knew each other, and they were friends." For him, the war doesn't go back centuries. It just began yesterday, and he is confused and frightened by it.

Another popular myth holds that people on the other side do not share this feeling. Two weeks after I visit Osijek, I travel to Serbia. The Hungarian Peace Movement arranges a rare visit for me and other international peace activists to Vukovar in Serbian-occupied Croatia. It lies only 25 kilometers by road from Osijek, but I must travel nearly 500 kilometers via Zagreb and Hungary to get there.

Vukovar stands as a central symbol in the injured Croatian psyche. The memory of the utter destruction of this city on the Danube serves to drive the Croatian war effort and to illustrate the need for peace. My friend, Ivana Balen, of the Beograd Peace Center, tells me that the saddest thing about Vukovar is that this was one of the cities where, before the war, Serbs and Croats got along. For three months, the JNA ceaselessly shelled this city of 45,000. Today, a hundred or so Serbs make their homes in the remains.

The acting municipal authorities have surveyed the city and marked every building with spray paint. Green stripes show that the building has sustained no structural damage. The roof may be gone, the windows shot out, the walls riddled with bullet holes, or, in the case of a church, the steeple may have disappeared, but the building inspector is confident that it can be reclaimed. Yellow marks a house that has suffered some structural damage, such as a large bomb hole in a wall. Red marks a total loss. I estimate that about forty percent of the buildings I see are marked with green, about twenty percent with yellow, and about forty percent with red.

The acting mayor of the city and some young people lead us through the rubble. While a guide shows us the ruin of Vukovar's castle, I pull one of the young Serbs aside.

"I want to let you know that I have been living in Croatia," I begin.

"What are they saying in Croatia?" she asks.

"They are very angry about Vukovar," I say.

"I can understand that," she says.

"And I have talked to many young Croats, both in Osijek

and in Zagreb," I continue. "They say that they miss their Serbian friends."

Tears come to the young woman's eyes. "Yes," she says. "We miss them too. We don't understand this war either." She thanks me and goes off to tell her friends what I have said. It is good news, acknowledged with much sadness.

I often see the faces of those young Serbs just as I wake. These are a people whom the world hates. We forget that the Serbs of Vukovar were there when the "horrible music of the tanks" began. The young people that I met are survivors of the heavy shelling, as are many Croats. We want to put knives in their hands, to imagine them as creatures who suck your blood. The faces that I see are beautiful, warm, human, and sad. Like their lost Croat friends, they want the war to stop. They want peace.

The people of Croatia and Serbia would be at peace, it seems, if national and world leaders would allow it. On the very day of my return to California, the United Nations voted to expel Yugoslavia. When I read the paper, I scream at the senselessness of it. Nations which have committed similar genocides over longer periods—Iraq, Cambodia, China, and my own United States — were never so punished. I ask my friends, "How can we bring peace if our every move prevents people from talking?"

Then they come to me, the young people I met in Osijek and in Vukovar. "What we hate about this war," they say, "is that we miss our friends. We still love them." I know that the way to peace starts at this place of despair. We know what the people of Yugoslavia have lost. Let us strive to help them restore it. ■

*Joel Gazis-Sax traveled to Croatia and new Yugoslavia this past summer on behalf of Palo Alto Friends Meeting. His work continues. Donations earmarked for "Peace in the Balkans" can be sent to Palo Alto Friends Meeting, 957 Colorado Ave, Palo Alto CA 94303.*

*Photo by Joel Gazis-Sax.*

*International peace activists walk past the burnt remains of Vukovar's merchant district.*

## United Nations Improves Humanitarian Aid Process by Claire Galbraith, Delta

Beginning in 1991 at an ECOSOC (Economic and Social Committee) session in Geneva, the Nordic countries introduced a plan to reorganize the United Nations emergency humanitarian aid. In the past when a humanitarian crisis developed, the United Nations would be called in. The United Nations would have to seek money and organize an independent UN agency, such as United Nations High Commission on Refugees, the World Health Organization, United Nations Disaster Relief Organization, or UNICEF. Only then could action take place, making the process slow and cumbersome.

At the September 1991 General Assembly, the ECOSOC presented the following principles:

1. A reserve humanitarian emergency fund of $50,000,000 would be established.
2. There would be a high level coordinator for emergency humanitarian assistance. The administration would be directly responsible to the Secretary General.
3. Regular coordination would be carried on with UN agencies and non-governmental organizations.

The General Assembly acted upon the proposal, and the Secretariat established the Department of Humanitarian Affairs. The head of this department would be the Emergency Relief Coordinator with dual responsibility. At the same time, an early warning system of probable humanitarian trouble spots was developed.

Jan Eliaason, the former Swedish Ambassador to the United Nations and negotiator for the change, was appointed Under Secretary General for the Department of Humanitarian Affairs. His appointment is advantageous because of his familiarity with alternatives, due to his service during the weeks of study.

* * *

The September Global California '92 Conference resulted in a call for better information about the United Nations and the outcomes from UNCED. At this time the sponsors of the Conference are seeking a library where such a collection can be made available.

*The Human Development Report*, United Nations Development Program, was the most frequently mentioned resource by speakers at Global California '92. (Oxford University Press — 1990, 1991, 1992 editions available.) ■

## Sabbath-Keeping: A Spiritual Discipline From Our Own Back Yard

### by Betsy Kahn, Santa Monica

Many Friends are dedicated and eclectic spiritual seekers. Some of us, having developed something of an allergy to our own Judeo-Christian religious heritage, have sought wisdom from many other spiritual traditions of the world, from Vipassana Buddhism to Hinduism to native traditions. What a surprise to look in our proverbial back yard and find a spiritual discipline of strength and depth and life-transforming potential: the practice of Sabbath-keeping.

A few years ago while on a lazy vacation, I realized how relaxing it was to have left my ubiquitous Day-Timer safely at home. It was a refreshing change to wake up in the morning and not know what I was going to do that day! I hadn't realized what a burden all those constant plans had been and how hard it was to enjoy the present when I was always worrying about the future.

About this time I ran across a book called *Keeping the Sabbath Wholly* by Marva Dawn.[1] This devout Lutheran author outlines the theological history of the ancient Sabbath tradition and shows how it can be adapted beyond the traditional Orthodox Jewish context. She recommends a book called *The Sabbath: Its Meaning for Modern Man* by Abraham Joshua Heschel[2] which explains the beauty of the Sabbath in this way:

> The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to *holiness in time*. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world. . .

My husband Howard comes from a Jewish family, and although he has never considered himself Jewish in a religious sense, observing the Sabbath allows us to relate to his heritage, as well as to feel more connected in our own spiritual lives.

We celebrate the Sabbath on Sunday, since Meeting for Worship is that day. On Saturday we make sure that the house is clean and that there is enough food in the refrigerator and gas in the car. In the evening right before bedtime, we light candles and recite the Hebrew prayer: "Blessed art Thou, O Lord our God, King of the Universe, that You have commanded us to observe the Sabbath day and keep it holy." Then we have a few minutes of silence before bed. On Sunday morning we have a special breakfast before going to Meeting. The rest of the day might be spent reading, hiking, writing letters, calling faraway family members on the phone, going to a concert or a museum, or visiting friends. And we try not to miss the highlight of the afternoon — a Sabbath nap! Some of this may require some planning, but we try to keep preplanning to a minimum. In the evening we have candles and silence again to close the day.

Many people have an idea that keeping the Sabbath involves a lot of "thou shalt nots." I find that deciding not to do certain things on the Sabbath brings a sense of release rather than restriction. My own "thou shalt nots" include housework, elaborate cooking, shopping, errands, yard work, job-related tasks, and, most importantly, thinking about or planning for the future. Many times on a Sunday I find myself caught up in a worrying cycle, trying to plan and control the future, and then I realize, "Hey, I don't have to think about that today!" It is a tremendous relief to escape from the constant tyranny of awareness of time and the illusion of control. An interesting side benefit is that it is easier to avoid procrastination during the week when I know I will have one day when I can let go of everything.

The discipline of Sabbath-keeping can be a very flexible, forgiving one. Sometimes I am more dedicated than at other times, but even keeping a "piece" of the practice each week results in a chain of Sabbaths over the months that begins to develop its own momentum. You might want to try one or two of these ideas, just to get started:

1. Go for a day without wearing a watch or looking at a calendar.
2. Hold a day open with no plans. Just do what you feel like when you feel like it.
3. For one day, make a conscious effort to defer decisions that have to do with controlling your future.
4. Go for a day without spending any money.
5. Light a candle on Sabbath-eve and have some silence.
6. During the week save up some special food and then treat yourself on the Sabbath. (Chocolate seems to taste better this way!)
7. Do some spiritual reading.
8. Be in touch with friends and family by letter or phone call.
9. Read over old letters or journals.
10. Arrange for some simple fellowship — a potluck or "no work" meal.

In Jim Corbett's book *Goatwalking*[3] he explores the nature of the Sabbath in the context of the covenant committees he became aware of in founding the Sanctuary movement.

> Is this extravagant? Exactly. It goes beyond all established bounds. It is a matter of discovery rather than argument, practice rather than proof . . . The Prophets teach us to do as a community exactly what the Buddhas teach individuals, that we should regularly cease to busy ourselves with efforts to bend the world to our will.

We already hold the seeds of the Sabbath in the way we are drawn to the silence of Meeting for Worship. Here is a way to expand that hour into a whole day and to see its effects take root in the whole of our lives. ■

[1] Grand Rapids, MI: Eerdmans, 1989.
[2] New York: Farrar Straus & Giroux, 1951, pp. 10, 101.
[3] New York: Viking, 1991, p. 86.

# Book Review

## The Bible
## Review by George Heaton, Palo Alto

*The Bible*, the most influential work in Western civilization, is a collection of some 66 "books," each roughly equal in length to a Pendle Hill pamphlet. The first 39 books form the Old Testament, starting in Genesis with an account of God's creation of the universe, followed by the story of Adam and Eve and Noah and the ark. These stories are so much a part of our culture that they are familiar to those brought up in even the most atheistic of families. There follows the story of the flight of the Jews into Egypt, much material that is part of the Jewish heritage, their covenant with God, the Psalms, and the prophetic writings.

A further 27 "books" form the New Testament, of which the first four are the Gospels: the accounts of Matthew, Mark, Luke, and John, of the life, teachings, and crucifixion of Jesus of Nazareth. These are followed by "Acts," an account of the actions of Jesus' followers after his resurrection, then the "Epistles," a collection of letters by Paul and others, and finally "Revelation," a puzzling book of prophecy.

All Bibles are translations, primarily from Hebrew in the Old Testament and Greek in the New Testament. Pacific Yearly Meeting in its bibliography for *Faith and Practice* recommends that Meetings have a wide selection of the many translations and editions available, a recommendation that might be extended to individual Friends. The King James is the classic, whose magnificent language, in company with that of Shakespeare, has been formative of the English tongue. However, its words are sometimes euphemistic, if not obscure and occasionally incorrect, so that modern translations will often throw greater light. I like the *Jerusalem Bible*, but there are many others. For the most accurate and literal translation of the New Testament from the Greek, Richmond Latimer's is recommended. However, Jesus spoke Aramaic, so no amount of laboring by scholars can do much to compensate for the original shortcomings incurred between the end of Jesus' life and the first written records compiled from oral traditions nearly a generation later.

Which books should comprise The Bible (the canon) was not finally decided until the fourth century A.D. Although there is value in the writings of Paul, the inclusion of much of his viewpoint focusing on Jesus' sacrifice (sacrifices being part of the Jewish Old Testament tradition) initiated a diversion of Christianity from giving primacy to Jesus' teaching, "Seek ye the Kingdom of Heaven" (which is to be found in this life), to a form of Christianity which may be crudely stated as, "Be good and you'll go to Heaven when you die; but if you aren't, you'll go to hell." Paul is like ivy, displacing flowers in a garden. Friends may find illustration of this in the PYM *Faith and Practice* which quotes Paul four times, but Jesus only once.

*Continued next column.*

## Friendly Praise From the Army

An interview with Gilbert White, titled *Water Resources People and Issues*, is being released by the U.S. Army Corps of Engineers. The following material is taken from the advance publicity material sent out by the Corps:

> Gilbert White has had a major influence on floodplain management in the United States... . While White's academic career is distinquished, his commitment to public service dramatically magnifies his contributions. His writings shun abstract theory and speculation in favor of clear policy analysis. His goal is to influence sociological and physical constraints... with an eye on lessons from the past, he never lost sight of two long-term objectives:
>
> sustaining life in all its forms, and
> avoiding violent confrontation among people and with nature.
>
> White's work reflects his sensitivity to the human condition and is rooted in his training as a geographer ***and his Quaker faith*** (italics, FB). His global studies of the interaction of people and water resources implicitly suggest that the choices we make in one corner of the world often contain lessons for others elsewhere. For over 50 years, he has studied the human environment and enlarged our understanding of the intricate relationship between social development and the natural world. In this, his legacy among twentieth century geographers is unrivaled.

Review by Martin Reuss, from Boulder Friends Meeting, MISCELLANY, October 1992, p. 15. ■

*Continued from previous column.*

Any person wishing to be considered educated should have read the Bible at least once. There are 1189 chapters, and one can be read silently in about two minutes. Unless you are compulsive, some (such as the genealogies) may be skipped; others merit considerable reflection. Averaging a chapter a day, it will take between three and four years to complete the reading.

Fundamentalist Christians treat the Bible as the final revelation. Friends are likely to take a more liberal view, agreeing with Albert Schweitzer that it is impossible to find the historical Jesus in the Gospels.

I would be concerned that any child who goes through First Day School without acquiring basic familiarity with the Bible has been shortchanged. Fortunately, each of us has the power to remedy the lack if it exists in us as adults, plus the ability to sort the wheat from the chaff, and to form a holographic impression of the message of Jesus, this towering figure in religious history. Once the desire to discover that Truth and Reality which render life supremely satisfying has been kindled and the recorded teachings of Jesus digested, Friends may be led to search further. ■

# Memorial Minutes

## Teresina Rowell Havens

Teresina Rowell was born in 1909 in Beloit, Wisconsin. She graduated from Smith College and in 1933 received a Ph.D. from Yale in world religion. Her travels took her to Kobe College in Japan, which led her to Itto En, a Buddhist-Christian community. This sparked a Quaker-Buddhist connection which continued throughout her life.

Teresina moved back to the United States in 1938. She swept the streets of Chester, Pennsylvania, to practice the Buddhist tradition of performing humble labor as a spiritual discipline. During the second World War, she took Japanese toys and models to schools to show children that our enemy was human, too.

In 1947 she established a correspondence with Joe Havens. They later married and had two children: Lucia Anderson and Wilfred Thwing Havens. Over the years their work and travels took them to Wilmington, Ohio; Northfield, Minnesota; the Pioneer Valley in Western Massachusetts; and finally, Portland, Oregon.

In 1973 Teresina and Joe Havens founded Temenos, a Quaker/Buddhist spiritual retreat and conference center in the hills north of Amherst, Massachusetts. After moving on from Temenos in 1989, Teresina continued to make cross-cultural connections between such diverse interests as Quakerism, movement therapy, sacred dance, and political action for social change.

During her career Teresina taught at Smith College, Pendle Hill, Adelphi University, Carleton College, and the University of Massachusetts at Amherst. She was active in the work of the Friends Conference on Religion and Psychology and in the Society for Values in Higher Education. Among other writings, she authored the Pendle Hill pamphlet *Mind What Stirs in Your Hearts: A Guide to Quaker Breathing and Walking* (in press).

Teresina Rowell Havens died February 14, 1992. ■

## Mary King

Mary King was born in Indiana in 1908 and died at Friends House in Santa Rosa on March 17, 1992. She attended Earlham College and in 1929 came to Mills College in Palo Alto with Howard and Anna Brinton.

For many years Mary was a secondary school teacher; then, because of her interest in the Sierra Club, she established the first mountaineering shop in San Francisco in 1963. She sold it in 1971 when she retired but continued to do volunteer work with the Sierra Club. Her special concern was maintaining the West Point Inn, a hikers' lodge on Mt. Tamalpais near San Francisco. Mary traveled widely; many trips being with the Sierra Club.

Mary came to Friends House in 1984 when it opened, and she joined Redwood Forest Meeting. She is survived by two sisters and a brother, many nieces and nephews, and good friends. ■

## William (Bill) Simkin

William (Bill) Simkin of Pima Meeting died at Haverford, PA on March 6, 1992. A birthright member, he was born into Poplar Ridge Meeting in upstate New York in 1907.

Bill attended Oakwood Seminary and Earlham College. He served as Principal at a public high school in upstate New York. Both he and Ruth taught at Brooklyn Friends School, and Bill was football coach and also studied economics at Columbia.

Challenged by Clarence Pickett, Bill and Ruth spent seven years in the West Virginia coal fields working with AFSC projects helping to rebuild lives and communities of displaced miners.

Two years at Pendle Hill while studying at the University of Pennsylvania and later at Harvard led Bill into his chosen field of peace-making and labor management.

He was former president of the National Academy of Arbitration, a Harvard Professor, and an author of a major book in his field, *Mediation and the Dynamics of Collective Bargaining*. President Kennedy appointed him director of the Federal Mediation and Conciliation Service, and President Johnson retained him.

Bill served Pima Meeting as Treasurer. Arizonans greatly appreciated his difficult but valuable role in mediating the century-old Navajo-Hopi land dispute.

He is survived by his wife, Ruth, now living in Haverford, PA; two sons, Thomas of Arlington, VA, and Peter of Seattle, WA; a brother; six grandchildren; and three great-grandchildren. ■

## Richard Francis McFadd

Richard Francis McFadd, a member of the La Jolla Friends Meeting, was born on December 16, 1947, in Boston, Massachusetts. He died on June 20, 1992. Rick had earned his master's degree in special education at the University of San Diego. He believed his calling was to work for the acceptance of handicapped youngsters in the larger society. As a gay man he felt the sting of discrimination and realized the critical need to help others see clearly the oneness of the human spirit. Rick cherished his work, his students, and his colleagues. The humor he would bring to any occasion seemed to be an innate gift, shared universally, widely accepted and often sorely needed. He retired from his job as a Resource Specialist in November, 1991.

At the memorial meeting for Rick at the La Jolla Friends Meeting House, over 100 people attended, and many of them signed patches to be assembled as part of the AIDS PROJECT quilt now in Washington, D.C. ■

# News From the Meetings

## College Park Quarterly Meeting
### by Patricia Silva, Fresno

The Query on Participation in the Life of the Meeting asks, in part, if we recognize and nurture the skills and spiritual gifts of our members and attenders, participate in the life of our Meeting, make strangers feel welcome, and encourage all to share in Meeting activities. We are working on it.

**Sacramento Meeting** has approved the use of name tags and a posted cardboard display of members' photographs, and they have a worship-sharing format after silent worship, helpful tools for all concerned and for new attenders in particular. **Davis** and **Sacramento Meetings**, in conjunction with the Sacramento Peace Center, encouraged interested people in Meeting to participate in Draft Counselor Training, a workshop to be given by a CCCO Trainer from San Francisco. Those who are already trained are to update their information and to "be a presence to a new generation of young adults who need to decide for themselves where they stand on the issue of war." Junior and senior high school students were welcome to attend, as well.

**Redwood Forest Meeting** has six worship sharing and preparatory groups under its care and lists those groups, their meeting days and times, and their phone numbers in their newsletters. **Mendocino Worship Group** reports a recent visit and potluck from two RFM members in that spirit. **Humboldt** M & O invites suggestions for "seekers topics" for the following month at their Meeting for Business, especially asking for topics with worship-sharing formats. Subjects vary, reflecting many interests in the Meeting participants. For October, for example, activities included a presentation focusing on a 24-hour period in the Middle East trip of a recently returned member. Another event included singing and games, and planned at this writing, is still another topic to be centered on a discussion of "Integrity — In what ways do we carry our worship time into our every day lives?" From specific experiences of a memorable trip to the subjective conversations about integrity there is a wide range of communication and possibility invited by the diversity of topics.

**Palo Alto Meeting** includes its children and those interested in sharing with First Day School attenders by having classes open for members and attenders to talk about subjects related to themselves and their life journeys, including hobbies and spiritual paths. In their newsletter they include an area entitled "Sunday Morning Schedule — For All Sundays," covering all meetings for worship and events, their times and their locations.

On other notes: **Grass Valley Meeting** announces that **John Woolman School** opened with 40 students, with day students almost equaling the boarding school population. There are new staff members, among them three Quaker women. **Strawberry Creek** M & O has included in its newsletter the version of the Participation in the Life of the Meeting Queries and List of Advices from London YM in 1988, which ends with the statement: "Try to live simply, sharing what you have." ■

## North Pacific Yearly Meeting
### by Madeleine Cadbury Brown, Mid-Columbia WG

The July Yearly Meeting session and pending election brought a couple of issues to the forefront in many NPYM meetings. **Heartland** sent out minutes about same-sex relationships and bigotry toward sexual minorities. Among those considering it were Friends in **Rogue Valley**, **Vashon Island**, **Walla Walla**, and **Missoula**.

In Oregon, meetings used a variety of means to oppose the Oregon Citizens' Alliance Proposition 9 on the November ballot, which would declare homosexuality abnormal and deprive gays and lesbians of some civil rights. **Multnomah** Friends joined other religious groups in Portland for a "Freedom Walk" to oppose the measure. Oregon Friends opposed the measure in the Oregon voter's pamphlet.

The 500th anniversary of Columbus' "discovery" of North America passed. **Vashon Island** supported an "Indigenous Peoples Island Event" on October 12. **Walla Walla's** Dan Clark is involved in a project to erect a statue of a Walla Walla chief near the one of Columbus in that city.

*Friends Journal* editor Vinton Deming went West this summer. In July he visited with Friends in Portland and other meetings in the Willamette Valley.

Also traveling West were Friends from England. **University** hosted a workshop on clerking and the Friends' decision-making process in August. Janet Scott, clerk of Meeting for Sufferings, London Yearly Meeting, gave the keynote talk. The Woodbrooke group finished their tour of Northwest Friends by visiting **Multnomah** and **Rogue Valley** Friends.

**Rogue Valley** Friends have a confidential support group to address childhood physical, sexual, or emotional abuse, neglect, or other trauma. Participants support each other through worship, Quaker Dialogue, and discussion.

The Junior Friends songbook, "Generic Songs," has been printed. It is dedicated to Abbie Frederick.

On another musical note, Friends may be interested to learn that the authors of the songbook *Rise Up Singing* are Friends! They recently visited **Rogue Valley**.

Dan and Barbara Clark, **Walla Walla**, attended the national convention of Peace Brigades International in August.

As **Vashon Island** Friends consider whether to rent meeting space in a public building, they see as a disadvantage that not meeting in homes means none have to clean their homes regularly! **Vashon Island** Friends also have a Food Bank garden project, an idea other groups could sow.

For tips on organizing a caravan to Yearly Meeting or the like, talk to John Etter of **Eugene**. Sheila Smith of **Corvallis** thinks he should consider a second career. Of the trip she took with Etter, three other adults, and kids ages nine and two, she stated, "Nobody complained except during the scheduled five minute session on the hour every hour, and sometimes we complained that there wasn't anything to complain about." ■

# Letters

## Letter to a Pantheist Friend
### by Madge T. Seaver, Palo Alto

Dear Marjorie:

We don't often talk theology, but your recent letter has given me much to reflect upon. You write in part:

> God is part of everything: every leaf on the tree, every blade of grass, every light from the sun, every wind in the branches of the oak. God never leaves you. God is everywhere. You cannot go from the presence of the Creator.

Except for your last sentence about the presence, you have stated the pantheist position: God is everything and everything is God. But if every blade of grass has a presence, perhaps you have described a Whitmanesque mystical-pantheist position.

Then you go on to speak enthusiastically of the 139th Psalm. I, too, love that Psalm.

Almost fifty years ago when I first sat down in a Quaker Meeting for Worship, I found that my self-satisfied atheism could no longer be sustained, for in that Meeting it appeared that God had found me. The psalmist's experience of God's lying in wait at the end of every path and leaving no escape was my experience.

As you can imagine, a shallow atheism at the age of 34 did not prepare me for even a dim understanding of the God who pursues like Francis Thompson's *Hound of Heaven*. Fortunately, Gwynedd Meeting emphasized reading and teaching, especially of the *Bible*. When I read Psalm 139 there was instant recognition, for it was a song of praise by someone who discovered that, "Thou hast beset me behind and before and laid thine hand upon me."

The other powerful image is of God's penetrating knowledge of us, even to knowing us in our mothers' womb. No wonder this image of God, the Knower, concludes by two exclamations.

But I am asked to describe the God who pursues, holds, and knows. It was a difficult question until I discovered Psalm 146 which starts out, "Put not your trust in princes, nor in the Son of Man, in whom there is no help." In the body of the Psalm we identify God by his work: "which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down."

How far we are from God in the oak leaf. He is the maker of the oak leaf, but as the old theological statement put it, God is not exhausted (i.e. used up) in His creation. In other words, the Maker and the made are not identical. He is in relationship. Martin Buber, the authority on relationship has given us the words to say: I and Thou. ■

Your loving friend,
Madge

## Our Military Friends[1]

Dear Friends:

There is some of God in everyone, we believe, and we seek to find it in all our contacts within and outside the Meeting. In our enthusiastic expression and actions which further our peace testimony, there is a danger we may trample on some among us.

Honolulu Friends Meeting is enriched by the support of fine military families. Their young children are welcome additions to our First Day School, and the Meeting as a whole is enriched by their attendance and other contributions.

Does the Meeting make a distinction between the Military Complex and the individuals in the Services? It is not unusual to find military people who are proud of the contributions they make to their units. One such person speaks enthusiastically about the benefits young people derive from the education and discipline received in a few years. They are often changed from a person unable to find and hold a job to one who has become self-sufficient.

Certainly there is no purposeful intent to bring hurt to our military people among us. They are not the focus of our peace testimony. Still, some feeling of being second class Quakers or attenders can easily exist.

What can we as a Meeting do to make our military Friends and friends more welcome? One small suggestion from us is to use a capital M for the Military Complex which IS the focus of our peace testimony and a small "m" for the military men and women wherever we meet them. ■

Marietje Fuller Paul Summers

[1] Honolulu, *Ke Makamaka*, August 1992.

## Rick Saporito's Memorial

Dear Friends:

I would like to bring you up to date on the purchase of the memorial bench in the Golden Gate Park in San Francisco for Rick Saporito, who died June 19th of this year. A few months before his death, Rick was told about this plan. He was delighted with the idea of a special place where F(f)riends could come and sit to enjoy the beauty of the park from his bench. Owen Killian, Rick's parents and relatives, Jeanne Lohmann, and I want to thank all of you who have contributed to this fund, and I will let you know where the location of the bench will be as soon as the full amount for the purchase of the bench comes in. So far, the contributions total $2372, $628 short of the $3000 required. If you have not yet given and would like to do so or would like to give more, please write checks (tax deductible) to "Friends of Recreation and Parks" and send to me, since Jeanne Lohmann has moved to Olympia, Washington. ■

Rosalie Pizzo-Strain, 260 High St, #101, Santa Cruz, CA 95050.

## Advertisements

All ads submitted must be consistent with the beliefs and testimonies of Friends. $.40 per word. Minimum charge, $8.00. Add 10% if boxed. ALL ADS MUST BE PREPAID, payment accompanying copy. Send for information sheet with prices for display ads and mechanical requirements. Copy deadline: 45 days prior to publication. Publishing of advertisements does not imply endorsement by *Friends Bulletin*.

**JOHN WOOLMAN SCHOOL** — Only West Coast Friends Secondary School! Simple rural living, small classes, work program, loving community.
12585 Jones Bar Rd, Nevada City, CA 95959. (916) 273-3183.

## Vital Statistics

**Births**

- Forrest Quinn Watkins, born to Lauren Herbert and Kenneth Watkins, July 26, 1992, Strawberry Creek Meeting.
- Raviv Micah Litman, born to Suzanne Kort and Todd Litman, August 27, 1992, Olympia Meeting.

**Marriages**

- Jeanne Bourget and Eric Tabb, August 29, 1992, University Meeting.
- Colleen Edwards and Keith Bridges, August 29, 1992, Santa Monica Meeting.
- Susan Lynn Hindorff and Sakuna Gray Ganbari, September 12, 1992, University Meeting.
- Dan Nord and Amanda Franklin, September 13, 1992, Salmon Bay Meeting.

**Deaths**

- Nora Strum, June 2, 1992, Phoenix Meeting.
- Catherine Haward, August 30, 1992, Eastside Meeting.
- Peter Johnson, October 11, 1992, San Francisco Meeting.
- Marie Celestre, October 25, 1992, Olympia Meeting.

## The Divine Orchestra

### by Sandra Moon Farley, Palo Alto

You and I are players in a Divine Orchestra. The Holy Spirit conducts the symphony of life. We have been given our music and our instruments.

Sometimes the spirit will indicate to a section of the orchestra that we are to improvise variations on the theme. By following the leading of the Holy Spirit and at the same time listening to our fellow players, we can improvise in harmony. Our lives sing in harmony, or we create dissonance. What was thought of as dissonance in one era, in a later age may become the basis for more sophisticated harmonies. We can choose from traditional to experimental music forms.

Plants and animals perform with us. They play their notes, and we must listen to them for our variations to be within the harmony of the whole. Though at a different tempo, even the geology of the earth plays with us.

Our orchestra has with it a few featured soloists, among them, Moses, Jesus, Buddha, Mohammed, Francis of Assisi, Gandhi. Some players have so well mastered their instruments that the conductor invites them to join in duets and chamber groups with the featured soloists.

Sometimes you and I hear different melodies, different beats. Our voices clamor. We may both need to observe the rests in the music, giving space to other players and other instruments to be heard.

I have found the better I follow my part and the spiritual leading, the better I am able to create new harmonies. Sometimes I can only hear myself. Rare and beautiful are the moments when I can hear the music created by all of us together. I even hear the "music of the spheres" coming from every star and planet. Can you hear it, too? ■

## Provision

### by Jeanne Lohmann, San Francisco

Enter my lament in thy book;
store every tear in thy flask.
Psalm 56:8

Every night
the false bottom
falls out, and God makes
more room, keeping track
of my laments.

There's no way to keep them
from coming, so many
that salt accumulates
in a residue of crystals.

Divided as usual, I
live in three worlds at once
and often run at them
to wrestle them down
crying, bless me, O bless me.

And they do, so often
they do: the past
I can't save or argue away,
the present insisting it is
ordinary and remarkable,
the future promising
similar demons and angels.

The bottle fills and is emptied,
each tear counted
like the telling of beads. ■

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NOVEMBER 1992

## A Timely Debate[1]

It is not only programmed and unprogrammed Friends who have suffered from theological differences. One of the sharpest ongoing doctrinal controversies today is among unprogrammed Friends; it involves the running skirmishes between two opposed parties, the Punctualists and the Tardyites.

Punctualists are named after Elias Punctual, an early Friends minister who is said to have arrived on time for worship every First Day of his adult life. Punctualists believe the authenticity of one's Quaker faith can be gauged by how closely to the appointed hour one enters the Meeting house.

Tardyites, by contrast, are followers of Joseph John Tardy, who was a longtime critic of Friend Punctual, but who is less well known because he rarely made it to Meetings in time to get his views entered into the record. Tardyites' position, however, is that it is a sign of much grace for many people if they are able to get to Meeting at all. The conflict between these two camps is ongoing, and frequently flares into wrangles over proposals for locked doors and other drastic measures. ■

[1] Santa Cruz Monthly Meeting NEWSLETTER, Fifth Month, 1992.